

Thi saa har Gud elsket
Verden, at han gav sin
Søn, den enbaarne, for at
hver den som tror paa
ham, ikke skal fortæbes,
men have evigt Liv.

HYRDEN

Jeg er den gode hyrde. Joh. 10, 11.

Haugen, Rev. Arnold K.
mars 37

Den som tror paa ham,
bliver ikke dømt; den som
ikke tror, er allerede dømt,
fordi han ikke har troet
paa Guds enbaarne Søns
Navn.

13te aargang.

Winnipeg, Manitoba, Januar 1937

Nr. 1

Søndag Septagesima.
Mat. 20; 1—16.

av
(Laache Husandagtsbok.)

Herre Jesus, tal nu din Livsens
Lærdom til os alle!

Den troende lever for Gud og gjør
al sin gjerning i Herren. Dette er at
arbeide i hans Vingaard. Vi søker da
Herrens ære med alt og beflitter os
paa at fremme Guds Rikes Vækst:
selv at vokse i troen, styrke brødrene
og omvende Vantro. Kun de der le-
ver saaledes og virker for Guds Rike,
arbeider i Herrens Vingaard. Se an-
dre staar ledige paa torvet. Mangen
en mand og kvinde stræver og kaver
av alle kræfter, men det er kun for
dette liv eller i egenretfærdighet. og
med alt sit arbeide staar de ledige
paa torvet. Herren gaar ut og kalder
arbeiderne til sin vingaard. Nogle hø-
rer kaldet tidlig: i sit Livs Morgen,
saa de fra barndommen lever i troen
og over kjærlighetens gjerninger;
andre omvender sig i Ungdommen,
andre først senere hen og Nogle ved
den ellefte time av sit liv.

Det er stor Naade at tjene Herren
fra Morgen og leve et liv, der er
rikt paa sande og gode gjerninger.
Ingen kan dette av sig selv, Kaldet
er av Gud, og Troskapen er av Gud,
"Hvad har du, som du ikke har an-
namet?" Men at mange lever længe i
synden og øder sin naadedag uten
frygt for Gud, det er ikke Herrens-
skjyld. Det er løgn, at ingen leiede
dem, Herren vilde havt dem tidlig
men de vilde ikke høre hans kald. Al-
ligevel kalder han dem ogsaa imot af-
tenen og gir dem fuld Dagløn, om de
da mottager kaldet.

Staar du endnu ledig paa Torvet,
arbeider du ikke endnu for Kirkens
Herre, lever du endnu dit Liv for Ver-
den, ikke for Jesus, ham, som levede
hele sit liv alene for os og arbeide
for os indtil blodig sved og korsets
død: saa hør idag hans Kald, og kom
nu og arbeid i hans Vingaard. Er du
ung, det er ikke for tidlig; Herren
levede fra barndommen i Faderens
gjerninger. Er du gammel, det er ik-
ke forsent; endnu er Naadens Tid;—
men den vil snart utrinde.

Foruten denne indbydelse til at
komme og arbeide i Vingaarden in-
deholder vort evangelium den lær-
dom, at arbeidet selv og lønnen skal
erkjendes at være idel Naade. Faar
den tanke magt hos dig, at du fortje-
ner noget med din gjerning for Gud,
saa er du ikke mere skikket til liv
i hans Salighets Samfund. Kjærlig-
heten er da borte, og du kommer ig-
jen under Lovens Forbandelse. Nei,
kjære, alt er Naade; det er jo en her-
lig Gave av din Gud, at du faar ar-
beide meget for ham. Hvormange,
der først senere kom til omvendelse,
græder ikke endnu, fordi de spildte
saa meget av sin tid i forfængelighet
og tjente Satan i sin skjønne ung-
dom! Den herlige lod at faa ofre alt
sit livs kraft til Herren er mere end
løn nok for dit arbeide; de andre, der
nu faar fuld Naade for al sin synd og
fuld salighet efter det maal, hvori de
kan mottage den, skal du betrakte,
ikke med misundelse, men heller med
deltagelse of fremforalt med tak til
Herren, der er saa usigelig rik paa
Naade. I Guds Rike raader hans alt
beherskende Naadevilje og Miskun-
het, ingen menneskelig fortjeneste,
ingen gjerningernes større eller min-
dre ret.

Herre Gud, kald snart alle, som
kan kaldes. Bevar alle dine fra Hov-
mot, Egenretfærdighet og Misundel-
se; giv os ydmyge og kjærlighetsful-
de hjerter indtil enden. Amen.

Men Gud, som er paa Naade rik
Foruten Maal og Ende,
Den sidste gjør den Første lik,
Og later derved kjende,
At Intet vi fortjener kan,
Men Lod uti Guds Himmelland
Den vil hans Naade sende.

O Gud, hvad er dog al vor Daad,
Vor Tanke og vor Tale,
Vor Adfærd og vort Hjertes Raad,
Hvor fagre vi dem male?
Naar du os i dit Lys beser,
Da er vort Guld kun ringe Ler,
Hvorav saa høit vi prale.
diamantbryllup for disse to gamle
Nordfjoringer.

Godt Nytaar

Et velsignet Nytaar har Gud git
os Naade at faa begynde igjen ogsaa
i 1937 takket og priset være Herren
vor Gud som har tilveiebragt frelsen
ved Jesus Kristus.

Vilde saa gjerne sende Hyrdens
læsere en hilsen og tak for al venlig-
het og kjærlighet og opmuntring be-
vist mig og mine indtil denne dag, det
er saa uforskyldt, og derfor saa me-
get mer Tak kjære venner!

Ja den tomme stol juleaften og al-
le andre aftener og dage er et taust
vidne om Guds Naade mott os alle!
Det er mange tomme stoler, ogsaa
dette aarsskifte! Maa vi som er igjen
lægge vind paa at leve et helligt liv
og bli bestandig i en sand og levende
tro til Herren henter os hjem til sig.
Siden Far forlot vort hjem her har
to av vore nær naboer ogsaa vandret
bort, nemlig Mina Hansen i Oktober
og Mr. Ed. Olsen i November og lille
Joel Vinge — og hans kjære er saa
ofte i kjær erindring. Venligst —
Mrs. L. E. Haave.



Diamantbryllup

En meget skjelden fameliefest fei-
redes i Mr. og Mrs. Rasmus Bent-
zen Solberg's hjem nord for Herbert,
Sask. den 21de november. Det var
i anledning 60 aars dagen for Bent og
Rebekka Solberg's bryllup. Den nær-
meste slægt var samlet for at feire
Bent Solberg og hustru Rebekka
er født i Nordfjor, Norge for 90 aar
siden. De er nemlig født samme
aar, 1846. I sine unge aar utvan-
dret de til Amerika. I Wisconsin
møttes disse to og blev ægteviet i
Utica menighet av pastor Juve den
21de nov. 1876.

Med et oksespan og lidt pargas paa
en gammel vogn satte de nygifte
vestover gjennom Iowa ind i Nebras-
ka hvor de begyndte nybyggerlivets
strabadser. Denne reise tok dem 7
uker. De bosatte sig ved Newman
Grove, Neb. Bent Solberg var en
av de ledende i den norsk lutherske
menighet der. Dette hæderspar var
meget interessert i barnas kriste-
lige undervisning, og det har satt
sit stempel paa deres barn og barne-
barn efter dem.

I Nebraska bode de i 10 aar, hvor
deres fem sønner, Anders, Rasmus,
Kornelius, Henrik og Arne blev født,
reiste saa tilbake til Nordfjor, Norge.
Der fik de en datter, som døde 6 aar
gammel. De kjøpte sig gaard der-
hjemme og drev som gaardbrukere
indtil de i 1911, utvandret for anden
gang, men denne gang til Kanada,
hvor de tok homestead sammen med

sin yngste søn Arne.

Nu i mange aar har de boet hos
sin søn Rasmus, hvor de har nyt og
fremdeles nyter omsorgsfuld og god
pleie av ham og hans trofaste hus-
tru.

Ogsaa her har disse gamle tat del
i menighetsarbeidet; men nu i mange
aar har de vært for syake til at kom-
me til kirke. Dertil kommer at de
er nesten døde, saa de vilde ikke ha
megen nytte av gudstjenesten. Men
om gamle Bent Solberg kan gjerne
sies, han er prest i sit eget hus, en-
dog han er 90 aar. Naar kvelden
kommer tar den gamle sin salmebok,
og med en forundrlig klar og stærk
røst, baaret av dypt alvor, ber sin
aftenbøn for dagen, derpaa fadervor
og den Arnonitiske velsignelse, saa
et eller flere salmevers. Jeg som
skriver dette har ofte stanset over
natten i dette hjem og hørt denne
alvorlige oldings aftenandagt. Og
det har gjort et dybt indtrykt paa
mig. Jeg husker en av mine nabo-
prester sammen med mig overnattet
der i huset, og efter den gamle ute
i sit kammer hadde holdt andagt sa
presten: "dette maa vel sies at være
prest i sit eget hus."

Nu efter en god middag var spist,
som bestod av rømmegrøt, lefse m.m.
sattes hædersparet paa stoler, an-
dagt av undertegnede, saa en kort
livshistori av de to av deres søn
Rasmus. Saa noen ord om far og
mor av deres ældste søn Anders Sol-
berg. Han nævnte hvor gjild en far
og mor de hadde vært, for sine gut-
ter. Men intet av dette hørte de
gamle. Tilslut stod Lars Roset op
gik bort til dem la sin haand paa de-
res skuldre og med kraftig stemme
ropte ind i deres øren disse ord av
en salme "Min Gud gjør dog for
Kristi blod, min sidste avskedstid
god!" og føiet til noen hjertelige ord.
Det hørte de. Dette portret somføl-
ler med er tat 10 aar siden, da de
hadde guldbryllup. Maa Gud unde
disse gamle en salig aften, naar sol
gaar ned.

—O. J. Marken.

Ein Kristens høieste Kunst.

Dr. Martin Luther sagde: Om No-
gen spørger, hvad dog de Kristne
lære og forstaa? da skal man intet
andet svare, end at man kjender
Kristum, og tror paa ham, og vet
at han er sendt av Faderen, John. 17.
Hvo der ikke kan den lære, eller ik-
ke driver paa dens utbredelse, den
rose sig ikke av at være en Kristen,
omendskjønt han og viste alt hvad
der skjer under Himlen og Jorden
og Havet og alt, hvad der er; ja, om
han endog viste og formaaede at
holde de 10 Bud. Ja om han forstod
og kunde, om han formaaede likesaa-
meget som Englene; altsammen ut-
gjorde dog ingen Kristen! — derfor
sier Gud, hos Ier. 9, 23. Den vise
berømme sig ikke av sin visdom,
eller den stærke av sin Styrke! Vil
nogen berømme sig, av at han vet
og kjender mig (Kristum) at jeg er
Herren, som giver og øver Barm-
hertighet.

Tro er en Gudstjeneste, der aller-
best behager Gud. Derfor priser og
Kristus den Kananæiske Kvindes
Tro saa høit. Hvilket noksom viser
at han med de første haarde Ord
kun vilde øve hende uti denne tro."

Av Luthers Bordtaler ved

—N. Fjeldheim.

En gammel norsk pioner ved Vis- count Sask. vandret bort.

Jørgen Ask døde i sin datter's
hjem den 12te Nov efter en længere
tids sykeleie. Blev begravet 14de
Nov. paa St. Johannes menighet's
gravplas. Han var syk siden forle-
den maar, men var sengeliggende et
par maaneders tid.

Jørgen Ask var født den 13de Juni
1885 paa vestlandet i Norge. Han
utvandret til forenede stater og bo-

satte sig ved Ada Minn, i 1880. I
1887 blev han gift med Martha Wa-
reberg. Kom til Kanada i 1905 og
bosatte sig med famelie nord for
Viscount, Sask. hvor han siden har
levet.

Ask var en bramfri mand, paali-
delig og ærlig i al sin færd og var
høit agtet av alle som kjendte ham.
Han var ogsaa en kirkelig og kriste-
lig intresert mand. Han var en av
stifterne av St. Johannes norsk lu-
therske menighet og har hele tiden
været en trofast og virksom menig-
hetslem. Han elskede Guds ord og
kirken. Hans plads i kirken var
sjelden tom.

Jørgen Ask overlever av enke, to
døtre og tre sønner samt en skare
barnebarn. Fred med hans minde!

—C. L. Jøthen.

Litt om troen og frugten av en levende tro

O, hvor mange snilde og fine kirke-
medlemmer er der ikke som tror at
de er Guds barn idet de tar del i de
kirkelige anordninger! Men, venner,
kjendetegen paa en sand kristen er
at han lever et bonneliv. Men en stor
del av medlemmene har ikke bruk
for hverken bøn eller bønnemøter. I
sin uigjenfødte tilstand bygger de
paa sin fine egenretfærdighet. Men
der staar i Esaias: "Vi blev som den
urene allesammen, og al vor retfær-
dighet som et besmittet klædeplag,
og so mløvet visnet vi allesammen"
(Es. 64, 5). Israel hadde ogsaa nid-
kjærhet for Gud, men ikke med
kundskap. Det var en falsk guds-
dyrkelse de vilde pynte sig selv med
de ogsaa. De holdt sig til synagogen.
De var fine farisæere ved at pynte
paa sit fløse jeg. De var under lo-
ven, men det gik ikke den gang, og
det vil nu ikke gaa i vor tid heller.
Kristus er lovens ende til retfærdig-
het for hver dem som tror.

Men nu er der to slags tro, nemlig
kundskapsstro eller død tro. Den rette
tro er virket ved den Helligaand.
Han er den levendegjørende aand
som igjenføder til at bli Guds barn.
Ti hvad som er født av kjødet er
kjød og hvad som er født av Aanden
er aand. Der er kun en vei til at bli
frelst, og den er igjennem Jesus. Han
er døren. Dersom vi gaar igjennem
den, blir vi salig.

Ja, venner, der er føde hvis vi gir
akt paa hvad Gud sier i sit ord. Han
sier: Gid I vilde agte paa mine bud!
Da skulde din fred vorde som en flod,
og din retfærdighet som havets bøl-
ger (Es. 48, 18). Men for de egenret-
færdige er der ingen fred. De liker
heller ikke at bli foruroliget i sin
døde tro. Hvis man kommer i sam-
tale med disse fine, snilde, egenret-
færdige, og bruker selve Guds ord
til dem, saa liker de det slet ikke, ti
Guds ord er levende og kraftig. Det
trænger igjennem indtil det dømmer
over vores hjerter og tanker. De vil
ikke gi slip paa sin selvvalgte kristen-
dom, men likesom grenen ikke kan
bære frugt av sig selv, uten den blir
i vintre, saa heller ikke I uten I
blir i mig, sier Jesus.

Prøv dig, o hjerte, om troen du haver,
om du av ordet og aanden er født;
om du har kjærlighet, hellighets-
gaver,

ellers er troen forfængelig død;
prøv saa om synden i hjertet du ha-
der,

hungrig til naaden forsager al synd;
om du oprigtig din næste forlader,
søker din frelse i ordet og bøn!

Nils Steffensen.
(Ltheraneren).

Klar tale

"Luthersk Ugeblad" eiterer fra
"Folkerøsten" i Danmark en del ut-
talelser fra pastor Chr. Braun, gene-
ralsekreter for K. F. U. M. og K. Vi
gjengir dem her:

"At det ikke er nok at bli vakt av
(Fortsat side 2.)

HYRDEN

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Hvad mon aaret vil bringe? Hvad det nylig avsluttet aar brakte til en og hver kjender den enkelte selv til. Fra Guds side var Naaden tilbuds som ellers i alle forbigangne aar. Det vil ogsaa Gud tilbyde i det nye aar. Skuer man utover horisonten av menneskeheten saa trænges isandhet meget av Guds Naade og forbarmelse. Vil her meddele hvad redaktør Ole Nordsetten av "Vidnesbyrd fra Broderkredsen" sier saa træffende:

"Det var et naadens aar i 1936. Og nu ved begyndelsen av dette aar skinner Guds naades sol fremdeles over det brusende, urolige menneskehav. Hvor længe Gud skal taale al synd og elendighet det vet vi ikke. Det er muligt at mange ting endnu skal ske før dommens dag kommer. Det har jo ofte vist sig at der var mange feilslagne tidsregninger om verdens ende. Det er kun Gud som har tiden i sin haand og styrer alt med sin vældige arm. Det er ikke lyse utsigter for fred paa jorden, men det er sikkert mange som ønsker det skulde bli fred mellem landene og gjør vel en del for at saa skal ske. Men kanskje disse som forhandler om fred og forlig glemmer at be Gud lede og styre deres arbeide." Ja Gud gi at aaret 1937 kan bli mer av et Fredens Aar end 1936 var. Saa sandt menneskene vil saa vil Gud det.

Præken for Hyrden. Redakøren prøver at faa nogen av prestene eller evangelist og lægprædikantene at skrive præken for Hyrden. Det hænder at heri blir man skuffet iblandt. Ikke bare ved at vedkommen de, der blir bedt om at skrive, ingen præken skriver, men sipeihen ikke svarer paa anmodingen. Dere som blir anmodet om at tjene vort kjære blad paa den maate vær snil straks at gi svar enten ja eller nei. Tak skal de ha for punktlighet i saamaate. Ventet denne gang til sidste giebliek men ingen præken kom. I al hast tokes en præken fra "Laaches Husandagtsbok".

Dobbelt-blad Campaign. Det er opmunrende at se resultatet av det foretagende. Endnu har vi dog ikke naatt det maal som var satt, men bare gaa ivei gjør nu hvad du tænkte at gjøre men kom ikke længere end til tanken. La det nu bli alvor av. Faa flere abonnenter paa Hyrden Nu!

Uttalelser om Hyrden: "Det er saa glædeligt at Hyrden blir bedre til hver tid og haaber vi at den nu vil utkomme to gange i maaneden."

(Fortsat fra side 1.)

Oxford, viser de forfærdende mange frafald — det holdt ikke. Og der er alvorlig grund til at frygte at mange netop blandt de unge likesom er blitt vaccinert mot kristendom ved deres pludselige og begeistrede møte og grebetheit av denne bevægelses idealisme.... Det volder mange indenfor ungdomsarbeidet alvorlig bekymring, at netop som vi trodde, vi var ved at arbeide os ut av tidligere tiders usunde vækkelsesmetodik og hadde fundet en sund evangelisk basis for vort arbeide, saa kommer denne bevægelse og gir den gamle metodik ny vind i seilene. Det er altid farlig naar metoden virker mere end budskapet, da blir oplevelsene almindelige psykologiske oplevelser og ikke kristelig rotfæstethet, surrogater i stedet for bibelsk og evangelisk virkelighet. Og den dag saadanne mennesker for alvor trænges til Gud, da glipper det for dem. Vi har set det allerede hos mange unge, som var alvorlig optat av Oxford.

Forøvrig er de unge for tiden temmelig forvirret med hensyn til kristendom. De fleste av dem har selvfølgelig ikke forutsetninger for at dømme Oxford-bevægelsen og dens kritikere imellem. De trænges ikke til propaganda, men til sund veiledning. De unge tørster efter bibel-

kundskap. De vil vite hvad kristendom er. Men de forvirres naar de f. eks. ser saa mange av kirkens ledende mænd baade staa paa gammelbelsk kristentros grundvold og samtidig gaa ind for Oxford-bevægelsen, som roser sig av ingen lære at ha. Den største aandelige forvirring for tiden er ikke den dr. Buchman har bragt, men den som kommer av at mænd som har hat den troende menighets ubetingede tillid, gaar ind for dette nye saa kritikløst og uten at gi en omhyggelig veiledning til forstaaelse. De har praktisk talt set den ene efter den anden av de ledende personligheter tape hodet i Oxford-stormen og glemme at verne om det de før, kanskje i mange offentlige meningsutvekslinger, har gaat sterkt ind for.

Det er blitt klart for mange nu, at hvis vi skal dømme om hvor meget eller hvor litet kristendom der er i vort folk, saa skal vi ikke først og fremst dømme efter de tegn paa gudløshet og motstand mot kristendom som vi finder. Men saa skal vi agte meget mere paa den mangel paa kristelig skjønnsomhet og aandelig gehør som nu er avsløret i vort folk. Faa synes at være i stand til at skjelne rene kristelige toner fra falske.

Dette er et meget mere forfærdende tegn paa at vort folk er ved at avkristnes end alle gudløshetsbevægelser tilsammen."

(Ltheraneren).

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Double-Paper-Campaign.

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Til Norge

direkte

paa 7½ dag.

Reis med nordmennenes egen linje, direkte og komfortabelt.

Seilinger fra New York.

BERGENSFJORD	27. Jan.
BERGENSFJORD	3die Mars
STAVANGERFJORD	17 Mars
BERGENSFJORD	3die April
STAVANGERFJORD	21de April
BERGENSFJORD	5te Maie

Forinermere oplysninger tilskriv

DEN NORSKE AMERIKALINJE

278 Main Street — — — Winnipeg, Man.

A BIRD'S-EYE-VIEW OF CANADIAN PROBLEMS IN LUTHERAN COORDINATIONS

By Dr. J. R. Lavik

President of Canada Distr., N.A.L.C. Address at American Lutheran Conference, Columbus, Ohio.

This topic was briefly discussed at a meeting of the Commission on Canadian Affairs, held at Regina, Sask., on October 20. This report has been prepared in accordance with instructions given at that meeting and in line with the general discussion, but time did not permit its submission to the other members for their approval. Consequently I must bear a major responsibility for its contents.

We assume general agreement to the principle that the ultimate objective of our plans for the future of our work in western Canada should be one Lutheran Church. But we may as well at once face the fact that the reaching of this objective will be neither easy nor quickly realized. Many difficult barriers will have to be surmounted first. This applies also to the groups that belong to the American Lutheran Conference. We have arrived at confessional unity and have established pulpit and altar fellowship. This is a most important forward step. However, synodical traditions, prejudices and loyalties, as well as differences of nationality and language, still remain with us and constitute in varying degrees barriers to organic union, and even to extensive cooperation. But these things should not be permitted to discourage us. They should rather serve to emphasize the importance of keeping the objective constantly in view. If we do, it will serve to modify our thinking and our planning within our respective synods and in relation to one another. If we not only keep the objective in mind but really desire its consummation, we will also seek to effect such coordinations in the work as may be possible, whereby unnecessary overlapping and friction can be avoided and good will and cooperation furthered.

It is in order to report that some

encouraging coordinations have been made and others are in prospect.

Our Regional Home Mission Council, consisting of members of the constituent synods, has been in operation for some time and has had a favorable influence. In a few instances temporary adjustments have been made for the purpose of avoiding duplications and in the interest of more effective work. These cases have admittedly been rather few, and that for several reasons. All groups are naturally hesitant about making concessions, but relatively eager to receive them. Probably most of us need to learn also in this connection that (It is more blessed to give than to receive.) But it is somewhat important that we all learn this lesson at the same time. Otherwise some of the groups might give themselves away before the others got started giving. At least, if harmony and good will are to prevail, there must be a mutual disposition to make concessions. Some may be inclined to be very enthusiastic about this thing as an ideal, or at general conventions where we deal only in generalities, but lose all interest in the subject when the concrete applications are to be made. This does not have reference to Canadian conditions only, but is a more general observation.

It should be pointed out in this connection, however, that there are not so many cases of overlapping on the mission fields of western Canada as one might suppose. The country is very large, the distances great, and our various national groups are very scattered. Consequently we do not get into each other's way so very often. It is true, there are quite a few instances where Lutheran pastors of different synods are working in the same communities, but which cannot at present be considered duplications of effort because of the differences of language.

(Continued on page 3, col. 1).

Wm. Agrey, Parkside, Sask.
N. G. Hval, Wilcox, Sask.
Mrs. M. Soli, Margo, Sask.

We hope this list will be much longer before very long. The Campaign is still on. There is time for all to send in new subscriptions and help increase our number of readers.

B. O. Lokensgard.

Hyrden's Financial Statement

October 1 — December 31, 1936.	
Balance on hand Oct. 1, 1936	\$ 97.45
Receipts:	
Sebscriptions	\$209 50
Old debts	1.00
Double-money-plan	.50
Gifts	10.00

Advertising	25.00
Accrued interest	.28

Total \$246.26

Total \$343.73

Expenditures:

Rundschau Publ.	
House	\$ 79.38
Stamps	4.83
Exchange	.78
Wrappers	.50
Cash Book	1.25

Total \$ 86.74

Balance on hand Dec. 31, 1936 \$256.93
B. O. L.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

THE GOOD SHEPHERD

I AM THE GOOD SHEPHERD. John 10, 11.
ORGAN OF THE NORWEGIAN LUTHERAN CHURCH OF CANADA.

He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God.

Winnipeg, Manitoba, January 1937

A Bird's-Eye-View of Canadian Problems in Lutheran Coordinations

In large parts of the field this language barrier is still very real. A few statistics derived from the most recent reports will throw some light on this problem. In the United Danish Lutheran Church approximately 90 per cent of the divine services are in the Danish language, if I have not been misinformed. In the American Lutheran Church 85 per cent of the services are in the German language. In the Lutheran Free Church and the Augustana Synod about 50 per cent of the services are in English, and in the Norwegian Lutheran Church 59 per cent of the services are in the English language. Of recent years the language transition has proceeded quite rapidly. But even so, this barrier to coordination of the work all along the line will undoubtedly remain for a considerable number of years. This applies particularly to the problem of coordination as between the Scandinavian and the German bodies. Within the Scandinavian groups there should be no serious difficulty in the way of effecting desirable coordinations.

The Board of Trustees of the Norwegian Lutheran Church of America, meeting at Minneapolis, Friday, December 18th, discussed at length the 1936 Budget.

To meet the needs of the four departments of the Church \$875,000.00 is needed. To date, January 5, 1937, \$661,811.33 has come in. To meet the needs of the four departments of the Church: Education, Home Missions, Foreign Missions and Charities, \$213,188.67 must be gathered during the four weeks that are left of the year. The fiscal year closes on January 31, 1937.

The Board of Trustees has repeatedly been given the mandate to balance the budget, irrespective of what comes in. As the servant of the Church, this Board has no choice, it must balance the Budget.

If the needed amount does not come in, the income of the workers in the four departments of the Church must be reduced. That ultimately means that these laborers in the vineyard, whose salaries are too low already, are called upon to contribute more than we should ask them to do.

It is, therefore, imperative that every congregation gathers at least its allocated budget.

Because of the unfavorable conditions in many places this past year, we are impressed by the command of our Lord, "Bear ye one another's burdens." Pastors and congregation of our dear Church, we appeal to you, in the name of Him, who, born on Christmas night, gave Himself, that His light may shine unto the ends of the world. The work that we are called upon to do is His work. It is His Church. It is His Kingdom we would build; His cause we are bidden to further. May we then as loyal members of His Church prayerfully pledge one another: Our utmost for Christ.

Board of Trustees
P. O. Holland, Chairman
H. O. Shurson, Secretary.

Ladies Aid Twentyfifth Anniversary

Thursday December the 3rd was a festive occasion for the ladies aid of Central Lutheran Church Moose Jaw, Sask. it being the 25th anniversary of its organization. Some forty-five ladies gathered in the church parlors to celebrate the event. Two charter members were present Mrs. Carl Alstad the first president and Mrs. Ole Hensrud of Mossbank the first secretary-treasurer. Pastor H. Kroeger of the American Lutheran church brought greetings from his church while pastor E. E. Hoff spoke on behalf of the ladies aid. Mrs. J. B. Stephenson read a paper on "Our Mothers Yesterday and Today. Mrs.

G. Anderson gave a poem entitled "Count Your Blessings". Greetings from Mrs. H. Egland W.M.F. president of the Moose Jaw Circuit, were read by Mrs. Hoff. Mrs. A. Anderson sang a solo. At the close of the service a thankoffering was received.

Mrs. E. Jaderberg served a very delicious lunch. An added attraction was a threetiered birthday cake made by Mrs. P. Herrem which was decorated and lighted with twenty-five candles. A set of dishes belonging to Mrs. C. Alstad bought especially to be used twentyfive years ago was on display. —E. E. Hoff.

Canadian Lutheran Bible School Association.

The Annual Meeting of the Canadian Lutheran Bible School Association was held at Camrose in the afternoon of Nov. 24th. A good attendance of members was present from various districts around Camrose. Reports from secretary Herbert Erickson; treasurer A. T. Lewis, the Dean of the school Rev. T. M. Trygstad and from the nominating and membership committees were given. The Dean in his report showed a growth in the school over last year. He also brought in a recommendation that the school year be lengthened to five months. The Board brought in a resolution that the services of a permanent Dean be secured as soon as possible. The meeting instructed the Board to call Rev. Nyholm for that position. The matter of a permanent school building was taken up. After a good deal of discussion it was decided that a drive be put on during the winter and spring months, placing the need of the school building fund before the people throughout western Canada. The objective was set at \$5000.00 in a year and that any time it was reached the board be authorized to go ahead with the building.

The feeling in the meeting and throughout the various districts where our people live is that this school fills a great need for the furtherance of God's work in our midst. Therefore it is up to all who love the school to support it, first in prayer and then financially as God has blest each one.

Olaf Anderson,

RR. 1, Tofield, Alta.

Camrose Circuit W.M.F.

The yearly business meeting of the Camrose W.M.F. was held in Camrose, July 2, 1936. Delegates were present from thirteen locals. The following officers were elected: President — Mrs. L. Bergum, Bawlf. Vice President — Mrs. T. Bratrud, Holden. Sec. — Mrs. G. Hoyme, Camrose.

Dept. Sec'ys: Self Denial — Mrs. Eggen, Bawlf. Thank Offering — Mrs. N. Nowick, Camrose. Mission Boxes — Mrs. J. Walker, Armana. Cradle Roll — Mrs. A. Tveit, Edberg. In Memoriam — Mrs. G. Hendrickson, Tofield. Directors: Mrs. G. Lyseng, Mrs. B. Anderson, Mrs. A. Vikse, Mrs. I. C. Olson, Mrs. Fenseth.

The following locals contributed to the Bible Woman Fund: Bethlehem, Zion (Earling), Edmonton, Bethel (Wetaskiwin), Bardo, Amisk Creek, Bethel (Ryley), Edberg, Northfield, Bethania, New Norway, Camrose and Holden.

Financial Report.

Receipts:

January 1 to December 31 1936.
Bible woman Fund \$ 70.00
Expence fees 7.00
Camrose week offering 15.52
Circuit offering in Scandia 10.45
Bank Interest09
Amount carried over 5.93

Total \$109.99

Expenditures:

H. O. Shurson for Bible Woman \$ 70.00
In Memoriam for Mrs. I. B. Anderson 10.00

Canada District Treasurer 3.50
Circuit Meeting expenses for last two years 9.60
Postage 2.10

Total \$ 95.20
Inanda Hoyme, Sec'y-Treas.

Rev. and Mrs. G. J. Ostrem were at Christmas time presented with gifts in cash from the Ladies Aids of the following congregations: North Immanuel, South Immanuel, Scots-guard, Bethesda and Pinto Creek; and also from Bethesda Luther League. It is encouraging for a pastor to be thus remembered; and besides the material value of the gifts, the spirit and goodwill thus shown is even greater. May the Lord bring much blessing in return.

To Pastors and Congregations

Appeals have been sent out from our Church again and again regarding the Budget Ingathering. Of course this should not be necessary, but many have to be urged on.

Because of the many, many blessings we have received from our Lord Jesus Christ thru the Church, we should be more than willing to do all we can also for this part of the work. The Lord depends on us. Our church depends on us.

Within a few days the fiscal year of the Church will end, i. e. Jan 31st. But as yet we have not reached our goal. Thanks to all who have done all they could. But as we are behind, we still want to ask if you can do anything more, do it. And where the congregations are still behind, will each Pastor and member of congregation see what can be done now in the last minute. Some society in the congregation may be able to give a helping hand. "And Jesus sat over against the treasury and watched those throwing money therein." What will He see? G. J. C.

Doubled Paper Campaign

The Campaign is drawing to a close. It has been interesting. Nearly all who were contacted have responded. I have a letter before me from the Business Manager in which he states that up to January 1st. 290 new subscriptions have come in. That means that there are two-hundred and ninety new homes now receiving Hyrden's message each issue.

Since the December number some new solicitors have been reported. Over seventy-five percent of the pastors have responded. The other almost twenty-five percent have not replied to letters and cards—many of them contacted three times.

The future policy of Hyrden will be decided at the Home Mission Board January 13. It is to be hoped that it will be possible to issue it twice monthly, although we are still far from our objective. However let us not rest on what has been done, but continue to work. The first and second prize winners will be reported as soon as information is available after the expiration of the campaign period.

We want to take this opportunity of thanking those who have faithfully responded to the appeal, and to the many solicitors who have had, and will have the privilege of bringing good reading mater into many homes.

A. M. Vinge
Campaign Director

The Gamaliel Way.

Is the Gamaliel Way a good way to deal with fancy religious movements and religious demagogues? They are legion, and the way to deal with them is sometimes a problem. They regard not work or workers, and if in the least opposed they hoist the sails for the wind of persecution and blithe'y sail along to delight of the religiously gullible.

What is the Gamaliel way? Here it is: 'Refrain from these man, and let

them alone; for if this counsel or this work be of men, it will come to nought, but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.' Acts. 5:38-39.

If one disregards all other scriptural injunctions to 'contend for the faith,' and if one takes the Gamaliel passage out of its setting, the advice may seem plausible—end even comfortable. But is it right under all conditions? Is it meant to be a general rule? Shall we stand aside and see our people deluded by religious charlatans, and deceitful missionaries of falsehood? Does not Church History teach us that many false teachings which are the 'works of men' have not come to nought, but have continued down the centuries in varying garb? There are always enough credulous, blinded, and spiritually unstable people to keep the most radical, and non-sensical Spiritual abnormalities going.

No we cannot always follow the Gamaliel way but sometimes it is spiritual discretion to do so. Sometimes it would be cowardly. Sometimes it would be treason to the cause of Christ. Sometimes it may be the symptoms of lethargy—or even of spiritual sleeping sickness. The shepherd cannot leave his flock to the wolf in the hope that the wolf may over eat.

The farmer cannot let the weeds grow in his field unhampered in the vain hope that they will choke themselves. Or changing the figure, the doctor cannot leave contagious diseases unchecked in the hope that the germs may work to their own undoing, or that some people are immune. Certainly health regulations are more important than antidotes, curatives, and operations, but there are times quacks and their formulas and prescriptions must be exposed.

Certainly the Christian leader's duty is first to protect his flock in a positive way, through indoctrination—but there are times when he needs to describe the characteristics of the wolf—and even point him out. Ezekiel said something about the responsibility of the watchmen of Zion. (Ch.33). The words of a lecturer at our Seminary are pertinent here: of what use is a watch dog that doesn't bark?.

A. M. Vinge.

WOMEN'S MISSIONARY FEDERATION

Mrs. S. B. BRUN, Editor,
Strogfield, Sask.

New Years Hymn.

"While, with ceaseless course, the sun
Hushed thru the former year,
Many souls their race have run,
Nevermore to meet us here:
Fixed in an eternal state,
They have done with all below;
We a little longer wait,
But how little none can know."

As the winged arrow flies
Speedily the mark to find;
As the lightning from the skies
Darts, and leaves no trace behind,
Swiftly thus our fleeting days
Bear us down life's rapid stream;
Upward, Lord, our spirits raise,
All below is but a dream.

Thanks for mercies past receive;
Pardon for our sins renew;
Teach us henceforth how to live,
With eternity in view.
Bless thy word to young and old;
Fill us with a Saviours love;
And when life's short tale is told
May we dwell with Thee above."

The Two Roads.

It was New Years night. An aged man was standing at a window. He raised his mournful eyes toward the deep blue sky, where the stars were floating, like white lilies on the surface of a clear calm lake. Then he cast them on the earth where few more hopeless beings than himself now

moved toward their certain goal—the tomb.

Already he had passed sixty of the stages that led to it, and he had brought from his journey nothing but errors and remorse. His health was destroyed, his mind vacant; his heart sorrowful, and his old age devoid of comfort.

The days of his youth rose up in a vision before him, and he recalled the solemn moment when his father had placed him at the entrance of two roads—one leading into a peaceful, sunny land, resounding with soft, sweet songs; while the other conducted the wonderer into a deep dark cave whence there was no issue, and where serpents hissed and crawled.

He looked toward the sky and cried out in his agony: O, youth, return! O, my father, place me once more at the entrance to life, that I may choose the better way! But the days of his youth and his father had both passed away.

He saw wondering lights floating over dark marshes, and then disappear. These were the days of his washed life. He saw a star fall from heaven, and vanished in darkness. This was an emblem of himself; and the sharp arrows of unavailing remorse struck home to his heart. Then he remembered his early companions, who entered on life with him, but who, having trod the paths of virtue and labor, were now honored and happy on this New Year's night.

The clock in the high church tower struck, and the sound, falling on his ear, recalling his parents' early love for him, their erring son; the lessons they had taught him; the prayers they had offered up on his behalf. Overwhelmed with shame and grief, he dared no longer look toward that heaven where his mother dwelt; his darkened eyes dropped tears: come back, my early days! come back!

And his youth did return; for all this was but a dream which visited his slumbers on New Year's night. He was still young! His faults alone were real. He thanked God fervently that time was still his own; that he had not yet entered that deep, dark cavern, but that he was free to tread the road leading to the peaceful land, where sunny harvests wave.

Ye who still linger on the threshold of life, doubting which path to choose, remember that, when years are passed, and your feet stumble on the dark mountain, you will cry bitterly, but cry in vain: O youth, return! O give me back my early days. — Selected.

Many will read with interest the following letter recently received from Mrs. P. Stolee in far-off Madagascar. Especially, perhaps, will her beautiful message be of interest to the many who attended the last Dist. Conv. at Camrose, and there had the privilege to hear and to meet personally this sweet brave little woman, and who, at that time, with her husband and four small children, was about to return to Madagascar.

Madagascar.

We have been here at the Ranomafana Station since the first part of April. We should have written you before, but have been very busy acquainting ourselves with the work and especially with the people. We are just now beginning to feel that we have somewhat found our bearings. James, too, is beginning to feel at home with the people. Tonight when he heard the school girls, who stay here on the hill with us, singing and playing games in the moonlight he ran out and joined them, and thoroughly enjoyed himself. When Mr. Stolee is gone on long trips into the country and James and I are alone, he doesn't mind staying with Ranora when I go visiting on the nearby villagess or when I go to sewing class. Ranora is our Malagasy matron for the Asyl girls. She is a good and very wise old christian woman.

Now we are entering into the hot—season here at Ranomafana. That is, we are having Malagasy spring with its hot drying winds every afternoon, and clear cloudless skies. The ground is hard and dry. This will continue till about the last of October, then the heavy rains set in. December as it

may seem, inspite of wind and lack of moisture, most species of trees are shooting new buds and changing leaves. The wild canna lily is budding. The terraced rice fields in its gullies running down from the mountain sides display the most intriguing shades of green. There is also a faint elusive shadow of green among the dry grass on the hillsides.

Yes there is spring in nature. Would there be spring in the hearts of these people. As far as that goes this Ambola Valley seems to be a valley of dry bones, and like these hot drying spring winds there seems to be a peering wind of indifference blowing over the hearts of the people. The Gospel has been preached here for many years. Are the people taking it for granted as they do the rains that will begin to come in November. Still we are not discouraged. My husband has been travelling up and down the length of the valley and into almost untouched valleys to the north-west and he has seen here and there faint shoots of green, in a Sunday School, in some of the native workers, or in the outlying districts, some village asking for teachers.

The Tambols people are a valley people locked away between mountains from the rest of the world. They have planted and harvested their rice fields, and their herds of cattle, have roamed these plains from one generation to the next. And do not the spirits of their departed dwell in the villages of the dead, groups of huge perpendicular slabs of stone erected around a green tree or two, which are interspersed with the villages of the living all cover the valley. Fear, ignorance, and superstition rule over all. For the Tambolo to conceive of any other life now or hereafter is hard and slow work. One must pray and be patient.

In the evening when we stand on our hilltop home and look out over the valley we can see little flickering fires that mark the villages that lay in darkness below. So are the hearts of some where the Word has been sown faint fires are flickering. We pray and hope the Holy Spirit will soon flame these unto blazing fires that will burn up all the dross of human sin and unbelief. Then with its Peace of Jesus that passeth all understanding brooding over all, this valley will be beautiful and like a Sabbath morning.

Sincerely yours
Ragna Stolee.

YOUNG PEOPLE'S LUTHER LEAGUE

Rev. A. M. Vinge, Editor,
Fairy Glen, Sask.

Comments

The Editor; of this Page takes this opportunity of wishing Luther Leaguers God's richest blessings this year of 1937. May it be our prayer that we shall be better leaguers than before by the Grace of God, and put into the work of the league the Spirit of Jesus Christ our Saviour. Let Him direct the New Year!

May the attention of the Circuit presidents be drawn to the necessity of planning Circuit Conventions early. A great deal of time is necessary to sponsor a good convention. Then too, the Choir directors of the circuits should notify all the choirs of the songs to be used at the circuit conventions. That too is important. Will the Circuit Presidents, too, look over the minutes of the Worker's Conference at Saskatoon again, and kindly see that each item is carried out, and that the local leagues be notified of important decisions.

Some leagues in our district send in their contribution to the 1937 International Project early. This practice is much encouraged. How much should each league send in? As a guide in this matter it is suggested that each league send in \$2. or more for 10 members or a fraction thereof. A league of 20 members would then send in \$4.00 and a league of from twenty to thirty members \$6.00. Let us send in our contributions early.

Then will the local leagues also remember to send in a contribution to the Circuit treasury. It is much needed.

A Strange Answer

'We were surprised to read in the march 24th issue of the S.S. Times an answer to the question: "Have We Assurance of Infant Salvation?" According to the answer, all infants are saved by virtue of the salvation which is wrought in our All-Sufficient Saviour, irrespective of whether the infant is brought within the saving means of grace or not. These statements have no Biblical foundation, as we can see. To quote (from S. S. Times):

'No human being will be lost except because of his own sins, for which he has accepted the proper forgiveness, turning from them by the choice of his own will. This applies to those who have not heard the Gospel as well as those who have.

There is no suggestion that any will be lost except those who have personally chosen to sin and have personally refused to accept God's salvation.

Now it is clear that those who die in infancy, having shared the curse of Adam without their responsibility.

There is a perfectly clear revelation of the character of God in the Bible. It shows us that the gracious, merciful God will not condemn those who go into His presence before consciously choosing sin.

All who die in infancy will be saved. (End quotation from S. S. Times) If these statements were given as the personal opinion of some one, it would not be so serious but they are given as the answer of the Word of God.

Accordingly, only actual sin condemns. Original sin does not hinder a soul from entering Heaven. No mention in this article of the words of Jesus in John 3:6 'that which is born of the flesh is flesh; and that which is born of the Spirit is Spirit'; and v. 3 'Except one be born anew he cannot see the kingdom of God.' Nor is there any reference to the words of Jesus in Mark 16:16 'He that believeth and is baptized shall be saved; but he that believeth not shall be condemned.' God has revealed unto us the way of salvation. It is clear and definite. For us to give an answer beyond what the Word reveals is presumption on our part. Well for us to keep in mind the word of Moses in Deut. 29:29 'The secret things belong unto Jehovah our God; but the things that are revealed belong unto us and to our children for ever, that we may do all the words of this law.'

(By OG. in the Bible Banner May 1934.)

QUESTION BOX

Question: Why do we baptize infants?

Answer: We baptize infants (a) because Christ commanded us to baptize all nations (Matthew 28:19) and infants are members of nations. (b) Infants belong to the same humanity of sinners as do their parents (John 3:6a; Rom. 5:12, 18; Eph. 2:3) and are in need of the same salvation as adults. We believe that God is fully able to grant a small child all the blessings bestowed in baptism. (Acts 2:39; Rom. 6:3; Gal. 3:27; Col. 3:12; Titus 3:5). The Kingdom of God belongs to children (Luke 18:16) and we want our children to belong to it. (c) In the Old Testament God accepted children eight days old into covenant relationship with Himself by the sacrament of circumcision. In the Christian Church baptism has taken the place of Circumcision (Col. 2:11—12). If God could reach a Hebrew babe, He also can reach our children if we obey Him. (d) There is no word forbidding us to baptize infants, but on the other hand there are several examples of whole families being baptized (Acts 16:15; 16:33; 1 Cor. 1:16). We have no reason to believe that there were no small children in any of these households. The book of Acts and all the Epistles following are records of the life and doctrine of the Apostolic Church. Not one case can be found in these Bible books where unbaptized people are spoken of as Christians, or members of the Church of Christ. (Bible Banner)

Question: Does the word "Death" as used in the Bible mean annihilation?

Answer: When the Scripture speaks of death of man it does not mean annihilation or non-existence. The Bible teaches a life after death, that is: a continued existence after bodily death. If necessary, we could give scores of references to prove this. One instance will suffice, "It is appointed unto men once to die, and After this cometh judgement" Hebr. 9:27. If the word "Die" means total annihilation, or final end of existence, this Bible verse would mean nothing at all. Then, too, the resurrection of man would mean that God would recreate man, soul and body. The Bible does not speak of the resurrection of the dead as a recreation, but as a re-uniting of soul and body. Essentially the word death means SEPARATION. Thus physical death is separation of soul and body, spiritual death in man is spiritual separation from God, eternal death is man's everlasting separation from God. When you find such expressions as "utterly destroyed" etc. in the Old Testament it simply means that the earthly life as ended. The words "second death" (Rev. 21:8) to which you refer proves plainly that "death" can not mean annihilation. Annihilation means "put forever out of existence" and certainly can not occur a second or third time. There can be no "second annihilation"; that is self-contradictory. (Bible Banner)

The Lutheran Book Mission

At the Canada District Young People's Luther League Worker's Conference held at Saskatoon it was decided that the District Pocket Testament Secretary, Mr. Erik Haave, Cameo, Sask., is also to sponsor the work of the Book Mission in the District. We are glad this motion was passed.

The Book Mission is rendering a great service, and to the pastors and leaguers in our large parishes in Canada it should, in a special way, be welcomed as a "helper". Many fine booklets and tracts are available — though many are out of print due to shortage of funds. Recently a very fine booklet written by Pastor Olaf Guldseth has been printed. It is No. 45 and the title is, "What is Christianity?" It sets forth in simple every-day terms, first what Christianity is not, and then what it is. This booklet is also valuable as an antidote for the poison of false teaching. It is not controversial, but one cannot read it without seeing that it presents the scriptural way of salvation. As in all of Pastor Guldseth's writings we find that confidential, clear scriptural tone that makes it edifying and easily read.

The Editor of this Young People's Page wishes to recommend that the leagues throughout the district make use of the Book Mission Service, and when donations to projects are made by the various locals, that the Book Mission be remembered with a contribution to aid it in enlarging its helpful ministry. —V.

Answers to November Bible Questions:

1. Jonathan and Ahimaz. 11 Samuel 17: 17-19
2. Adah, Zillah, Naamah.
3. Gamaliel.
4. Mountlives.
5. Isaiah 22:13, 1Cor. 15:32.

Correct Answers:

Mrs. Einar Haave, Hagen, Sask.
Josef Haave, Admiral, Sask.
Lily Tunem, Cameo, Sask.
Mr. Carl Haltug, Maxim, Sask.
Erik B. R. Haave, Camed, Sask.

Answers

Since so very few have come in to the December questions, there will be no new questions in this issue. Try the 'Christmas' questions again. Let us have many answers. We appreciate much the kind comments received about the questions. Thank you. May the Lord bless them!

Announcement.

The Camrose Circuit Luther League Convention, has been postponed until 12—14th of Feb. due to a flu epidemic in Camrose.

Caroline Carlson, Sec.